Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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MISCELLANY.

PREACHING CHRIST.

The following extracts are from a sermon lately published by the Rev Mr Bartlett, of Marblehead, entitled 'Preaching Christ in love.'

To preach Christ is to preach the whole of his religion; and this religion is of vast extent. It gives us views of the God and Father of our Lord Jesus Christ, to which the Saviour most urgently calls our attention. It contains instructions relating to Him, his character, government, and will, and to the services we owe him, and which ought to be presented often and earnestly. It treats also of the present state and condition, the relations and duties of man; of a future life and retribution. It instructs in every thing incumbent upon us, as accountable and immortal beings, and teaches us what belongs to our duty, to ourselves, in prosperity and adversity, to our families to our neighbourhood and to mankind. It holds out motives of various kinds and of an infinite weight. All these are to be exhibited. All the doctrines, duties, and motives of the Gospel, are to be taught and urged according to their relative importance, and in their connexion with each other; and all all these subjects are to be presented, which the Gospel reveals to our faith, addresses to our hopes, or inculcates upon our obedience, without unduly exalting some and depressing the importance of others.—This is what we understand by preaching Christ.—It does not imply that the character of Christ is to be made perpetually the subject of discourse, but the preaching of the whole of his religion. It too often happens where remarks upon the person and nature of Christ is thought to be the true preaching of Christ, that there his religion is but partially taught. A few topics are repeated perpetually. True religion is represented as inseparable from a firm belief of them. The character of God, his grace and goodness, his government and providence, the service we owe him, and the duties he commands us to perform in our several relations, are more rarely subjects of instruction, and when presented, it is in a manner implying their subordination. Though their importance may be affirmed, yet it is not so strenuously urged. Where this mistake prevails, the Gospel of Christ is but very imperfectly exhibited; some of the most sublime and delightful views it affords, are seldom presented. Religion is thought to consist in a firm belief and zealous attachment to a few peculiar doctrines, and in an excited state of the affections.—A censorious spirit is apt to be engendered among hearers, who are apt to pronounce with confidence, that this and that minister does not preach the Gospel, because their discourses are not filled with topics in relation to the Saviour, which are thought to contain the whole of Christianity. How often have the labors, and most serious and important discourses of many sincere and faithful teachers been rendered useless by such means. How much good has been obstructed, and how much strife and contention have been occasioned. Surely then this exhibition of Christianity which leads to these evils, is not strictly speaking, preaching Christ, though it may sincerely be intended, and thought to be such. It is a mistake, if we think Christ is preached, when what is thought to be his character is often and seriously taught.—*Preaching Christ* is teaching the whole of his religion, all its doctrines, and duties, promises and threatenings, every thing it informs us of God, of the Saviour, of this life and of that which is to come, of our duties to the Creator, the Redeemer, to one another, and to ourselves; and indeed presenting all those subjects to mankind, which the Gospel offers to their attention. And let it be remembered, that he that does this in the best manner he can, does it but imperfectly. For no one can hope to give a perfect representation of our holy religion. The Gospel is committed to earthen vessels, to fallible beings, that the excellency of the power evidently may be of God and not of us. No one then is authorized to sit in judgment upon his brother; who gives evidence of a sincere desire to declare the whole counsel of God.

Having endeavoured to show what we believe is the true meaning of the phrase "*preaching Christ*," a few remarks will illustrate what we understand is meant by "*preaching him in love.*"

On the plain 'preaching Christ *in love*' Mr Bartlett says:

To preach Christ in love, is to teach his religion and urge its acceptance and an obedient regard to it under the influence of that pure benevolence, which that religion inspires. He, who rightly understands the nature and design of Christianity, and has formed some just estimate of the inestimable blessings it offers to mankind, and has imbibed from his Lord and Master, the same mind and spirit, which were in him, will desire nothing more earnestly than that his fellow creatures should be brought to the knowledge, belief and obedience of the truth, as it is in Jesus.—To effect this, he will spare no labor, nor decline any sacrifice which may be necessary to this end. He will be anxious to avoid every thing which may prejudice their minds against the truth. In delivering those parts of his message, which are less attractive, while he is sure to be faithful he is also cautious not to give unnecessary offence. He is tender, and affectionate; and it may be seen in his whole manner, that the wounds, which he causes by his message, are the wounds of a friend. In delivering the Gospel to his fellow men, he is too discreet and too full of love to his Lord and Master and to their own souls, to present it with inconsistent and paradoxical statements, which shock the understandings and prejudice their minds, and which have no foundation in that Gospel. His aim is, not to make proselytes to himself or to a party, but to make converts to Christ.—With this view he exhibits the Lord Jesus and his Gospel, with the attractions, which they possess.—He accommodates himself to the capacity and to the weakness of his hearers; and perseveres, notwithstanding all the unkindness and checks which he receives, in meekness and in love to win souls. For the love of Christ and the love of men constrain him. This is what is meant by preaching Christ in love.

EMINENT PHILANTHROPISTS.

The last number of the Christian Examiner contains some interesting extracts from the late anniversary sermon before the *Howard Benevolent Society*. It is founded on the text Luke x. 37. *Go thou and do likewise.*

The preacher spoke of obeying this command, under three heads: 1. It has been done; 2. It may be done; 3. It ought to be done. We give the following extracts from the illustrations under the first division.

It has been done. The history of the Church records the names of many good Samaritans, whose benevolence has done honor to human nature, and to the religion they professed. The progress of Christianity has been marked with deeds of kindness, and institutions of charity, of which there were no previous examples in the world. This may be a trite remark, but it is worthy of repetition, for it relates to a bright page in the history of man. There has been, in the christian church, so much unchristian animosity and strife, so much usurpation and tyranny, such contests for power, such useless and wanton sacrifices of happiness and life,—that men are too ready to fancy there has been but little distinction between the kingdom of Christ, and the kingdoms of the world. But all this, it should be observed, was only the ordinary outbreaking of human infirmity, which Christianity did not prevent, but which it was far from favoring. While, on the other side, as the direct consequence of its influence, there is an immense collection of kind and charitable effort, public and private, incalculably affecting the happiness of the world, of which Christianity has given the first, the only, specimens. They are the monuments of its triumph; monuments, which will outlast all the splendid tributes to human ambition, and bless the world long after combatants and conquerors shall have ceased to curse it. The *whole* history of earth, is marked by strife and miseries; but what portion of it, except the Christian, is marked by the footsteps of benevolence and the reign of charity? You may find, upon many shores, the relics of military columns, triumphal arches, and spacious amphitheatres, where men and beasts contended and bled for the entertainment of the populace, and statues erected to successful warriors and fabulous gods. But the walls of asylums, retreats, and hospitals, and statues to benefactors and philanthropists, will be found only in those lands, which have learned the nature of true glory from him, who spoke the praises of the good Samaritan.

The general character of christendom thus proves the attention which has been paid to our Lord's command. Many are the *individuals*, also, who have, from this cause, obtained a good report, and left a blessed memory to the world. Their examples deserve to be kept brightly before men, that others may be stimulated to *go and do likewise*. Let me name a few, which never should be forgotten.

Let me name *John Kyrill*,—'the man of Ross,'—who, with an annual income of five hundred pounds, accomplished almost prodigies of beneficence, and scattered happiness with a lavish hand, which has been placed beyond oblivion by the deathless tribute of one of the first of poets.*

John Wesley,—who was content to live upon twenty-eight pounds a year, that he might devote the remainder of his income to the unfortunate poor; and thus, in fifty years, was the distributor of nearly thirty thousand pounds.

Edward Colston,—on whose monument are registered his public charities to the amount of seventy thousand pounds,—in addition to his private charities, which were bestowed not in tens only, nor in hundreds, but in thousands,—on one occasion in the splendid gift of *twenty thousand* pounds.

Richard Reynolds,—who, like a twin brother of Colston, devoted himself, his time, his sympathy, his wealth, to the unfortunate; and at his death received the highest honours from the city of Bristol, among whose destitute and suffering inhabitants he had distributed more than two hundred thousand pounds.

Let me pass to some of a different character.

Benjamin, Count Rumford,—a native of our own state, and not its only generous son,—whose charities were the admiration of Europe; and whose monument, erected by the public gratitude of an imperial city, bears this inscrpition: 'To him, who rooted out the disgraceful evils of idleness and mendicity; who relieved and instructed the poor; and founded many institutions for the education of our youth. Go, stranger; strive to equal him in genius and activity, and us in gratitude.'

Elizabeth Fry,—the reformer of Newgate, the guardian angel of the prison house,—who has changed its confusion and filth into order and industry, and has turned Newgate, as we might say, from a den of thieves into a house of prayer.

Anthony Benezet,—one of the first who understood and felt the misery of Africans,—who appealed earnestly in their behalf to princes and to the world; who lived, and watched, and toiled, always, and almost solely, for that unhappy race.

Thomas Clarkson,—memorable advocate of humanity,—who, undeterred by prejudice, obloquy, and opposition, pressed forward through obstacles that might have discouraged and delays that might have wearied a less persevering spirit, neither despairing nor pausing until the rights of man were accorded to the slave, and the brand of infamy was fixed deep on the traffick in human flesh; who toiled in this noble service, till 'his constitution was literally shattered to pieces; his hearing, memory, and voice, nearly gone; and incapable of further exertion, he was borne out of the field,' where he had esteemed it his honour to spend and be spent.

And, ft companion of Clarkson, *Joshua Steele*, that good old man, who left home and its comforts, in his eighty-first year, and crossed the ocean to a strange climate, that he might test, by an experiment of his own, the capacity of the unhappy negroes for freedom and self-government. Let some share of that admiration, which is lavished on the noble spirit, who left home, and fortune, and hope in the bright day of his youth, 'to plunge in the dust and blood of our inauspicious struggle,' be awarded to this aged hero,—who, with grey hairs, but a youthful ardour, went forth, as intrepidly and disinterestedly, on a pilgrimage as noble and as inauspicious.

This article in the Christian Examiner contains an account of a number of other philanthropists, which we shall pass by at present, for the purpose of giving a more full history of the remarkable character just alluded to. The editor of the Examiner has added to the brief hints here given, the following biographical sketch.

JOSHUA STEELE.

This extraordinary person was the owner of three considerable estates in Barbadoes, but resided in London, where he was Vice-President of the Society of Arts. Possessed of great talents and erudition, he appears to have devoted a long life to study, and the promotion of philanthropick pursuits, when, at the advanced age eighty, he, by examining the annual accounts of his West Indian estates, and particularly the loss of Negro life which they exhibited, was induced to undertake a strict investigation of the matter, and, for this purpose, at once repaired to the spot. During two years residence, he gained a practical knowledge of West Indian husbandry, and of the temper, disposition, habits, and customs of the slaves. He had also read much, and thought much. It may be inferred from his writings, that three questions especially had employed his mind. 1. Whether he could not do away all arbitrary punishments and yet keep up discipline among the slaves? 2. Whether he could not carry on the plantation-work through the stimulus of reward? 3. Whether he could not change slavery into a condition of a milder name and character, so that the slaves should be led, by degrees, to the threshold of liberty, from whence they might step next without hazard, into the rank of free men, if circumstances should permit and encourage such a procedure? Mr Steele conceived, after mature consideration, that he could accomplish the objects; and he resolved to make the experiment gradually upon his own estates.

Nothing can be conceived more sound than these principles, or more admirable than the sense which laid them down in theory, excepting it to be the sagacity and skill, as well as firmness, tempered with moderation, which he evinced in reducing them to practice. He began by bringing the first of the three positions to the test of experience. He at once took from all the overseers and their white servants their whips, and all power of inflicting arbitary punishments. The chief overseer resigned; and, as his deputies could, no more than himself, bear the loss of their whips, all were dismissed together; but, in their place, was formed a magistracy out of the Negroes themselves, with a court, or jury, of the elder Negroes, for the trial of casual offences.—These courts being always held in presence of Mr Steele, or his new superintendent, soon grew respectable in the eyes of the slave population; and rulers or magistrates were appointed over the whole gang, with a general superintendence, and a power of occasionally reporting every thing that went wrong to the owner, or his delegate; and, in case of any emergency, of consulting together, as to the means of rectifying any disorders.

Satisfied with the results of his first step, he rested for a year, and then ventured upon the second, the change of forced into voluntary labour, but without emancipation. The most laborious operation in West Indian husbandry is that of holing cane pieces; and it is the one always pitched upon by those who are fond of maintaining the necessasy connexion between Negro slavery and that great end and aim of their toil,—the production of sugar, and would exemplify their humane and rational doctrine, by an irrefragable instance. Accordingly, Mr Steel began, by offering a certain day, a reward in money, (about three halfpence each person per day,) with the usual allowance of provisions, to any twenty-five Negroes who would undertake to hole a certain extent in a day. The whole gang volunteered, but only fifty were accepted; and among them were several who had usually pretended inability to work upon much lighter occasions. The work was done cheerfully and effectually, and so expeditiously, that the labourers had an hour every evening to spare. Other kinds of work were then done in like manner; and a comparative trial of labour being made without reward, it was found to be, in similar circumstances, only one-third in amount, during an equal time, by the same labourers. He repeated the experiment the year after with similar success; and, from that time, the cultivation of the estate was carried on by taskwork, or by Negro slaves no doubt but working for hire by the piece.

It was not till 1789, nine years after he had settled in Barbadoes, and seven from the commencement of his reform that this truly practical philosopher proceeded to effect the great improvement of changing the slave into a kind of copy-holder; or at least a *villein regardant*, with more of privilege and less of arbitrary restraint than they used to have, who of old formed the mass of the peasantry in England. His plan was modelled upon the old law of the mother country, selecting such parts as were best suited to the purpose, and with such modifications as change of time and place demanded.

[The details of this plan it is necessary to omit.]

In 1788, before the third and last step had been made, he thus expressed himself respecting the success of the two first operations. 'A plantation,' says he, 'of between seven and eight hundred acres has been governed by fixed laws and a Negro court, *for about five years with great success*. In this plantation, no overseer or white servant is allowed to lift his hand against a Negro, nor can he arbitrarily order a punishment. Fixed laws, and a court or jury of their peers *keep all in order*, without the ill effect of sudden and intemperate passions.' And, in 1790, when the final change had been in operation for a year, he wrote to his friend, coadjutor, and editor, Dr Dickson, that 'his copy-holders had succeeded beyond his expectation.' He lived only till the next spring.—'He had accomplished all he wished,' says Mr Clarkson, 'and he died in the year 1791, in the ninety-first year of his age, at a patriarchal age, no doubt;' but not, we will add, more full of years than of glory.

That he reaped the imperishable reward of his singular virtue, no one can doubt; but it is an important, as well as agreeable circumstance, that he suffered no loss, even of worldly gain, by the hazard he encountered for the good of mankind. He expressly describes his operations as having conduced to his profit. By an accurate statement in the work before us, it appears that he was a gainer in various respects, beside the obvious one of voluntary labour being more productive than forced. And from his own accounts it is shown, that he actually increased the nett gains of his estate three-fold during the period of his experiments. Well may we say with his able and worthy friend, Dr Dickson, that to advance above three hundred field Negroes, who had 'never before moved without the whip, to a state nearly resembling that of contented, honest, and industrious servants; and after paying for their labour, to a triple in a few years the annual nett clearance of the estate, are great achievements for an aged man, in an untried field of improvement, preoccupied by inveterate vulgar prejudice.'

EMPLOYMENT OF TIME.

No virtue is more rare than economy in the division and use of time, and in the few instances where this has been rigidly practised, the world has seen prodigies of attainment. Seneca tells of the vigilance with which he seized on every moment of time as it passed; not a day as its close could reproach him idleness, and his studies were drawn out to a late hour of the night. In one of his beautiful Epistles he says; *Nullus mihi per otium dies exit; partes noctium studiis vindico; non vaco somno, sed succumbo, et oculos vigilia fatigatos, cadentesque, in opere detineo.* Sir William Jones is a remarkable example in point; with talents of a high order, it is true, but more especially by an industry that never tired, and a methodical appropriation of every moment of his time to some definite purpose, he made acquisitions in the midst of a busy life that astonish the mind, accustomed to observe only the ordinary results of intellectual labor. His aims were always fixed high, and he seldom fell below them; the vast schemes, which he did not live to mature, were not without their use in carrying his mind upward, and giving it the excitement of a lofty motive. It cannot be denied, that there is sometimes danger to be apprehended from this very propensity for grasping so much. By indulging in so wide a range, the mind necessarily acquires a habit of dwelling on particulars, and, without the exercise of much caution and good judgment, its energy will be lost on trifles; *magno conatu magnas nugas.* In the same proportion it will lose the power of developing broad principles, and of drawing from particulars, general and philosophical conclusions. This was doubtless in some degree true of Sir William Jones; not that his mind was deficient in the powers of philosophical discrimination, but his eagerness for new attainments was so great, that time was not left, nor space in his thoughts, for arrangement and combination. In many cases he reasoned and thought profoundly, but take all his labors together, we are amazed rather at what he learnt, than at what he has taught.

There is good counsel in Seneca's Second Epistles on the subject of diversity of study, which our reader, will pardon us for translating. 'The best proof of a well ordered mind,' says Seneca, 'is its power of remaining quiet and keeping company with itself. Be cautious, that the reading of many authors, and those of all descriptions, do not produce vagueness and instability. Close application to a few writers of rare merit is necessary, if you would treasure up any thing, which will settle faithfully into the mind. He, who is every where, is nowhere; and the traveller, who is always in motion, may experience much hospitality, but make no friendships. So it will be with those, who dwell not on a particular branch of study till they become familiar with it, but are always hurrying from one thing to another. Nothing so much impedes a restoration to health, as a frequent change of medicine; a wound will not heal, which is irritated by repeated applications; a plant will not flourish, which is often removed to a new soil; and, in short, perpetual change is injurious in every thing. A multitude of books distracts the mind. Since, therefore, you cannot read all you can obtain, it is enough

*'——All our praises why should lords engross?
Rise, honest muse! and sing the MAN OF ROSS.
Pleas'd Vaga echoes through her winding bounds,
And rapid Severn hoarse applause resounds.
Who hung with woods yon mountain's sultry brow?
From the dry rock who bade the waters flow?
Not to the skies in useless columns tost,
Or in proud falls magnificently lost,
But clear and artless pouring through the plain
Health to the sick, and solace to the swain.
Whose causeway parts the vale with shady rows?
Whose seats the weary traveller repose?
Who taught that heaven-directed spire to rise?
"The Man of Ross," each lisping babe replies?
Behold the market-place with poor o'erspread!
The Man of Ross divides the weekly bread;
He feeds yon alms-house, neat, but void of state,
Where age and want sit smiling at the gate;
Him portion'd maids, apprentice'd orphans blest,
The young who labour, and the old who rest.'*

that you possess as many as you can read. "But" you reply, "I wish to look a little into this volume, and a little into that." It is the mark of a fastidious stomach to desire to taste of many dishes, which, when of various kinds, vitiate rather than nourish the body. Hence let your reading be confined to the most approved authors, and if at any time you seek for amusement in others, return again to the first.' Sir Mathew Hale is an illustrious example of the wonders that may be wrought, by a methodical use of time; his application was unremitted, and the compass of his knowledge almost without bounds, but he knew how to estimate it rightly; he made all his acquisitions subservient to discovering the springs of society, unfolding the principles of human nature, teaching lessons of practical wisdom, and acting on the condition of man. He sought knowledge for these ends alone, and valued particulars only as they opened light into some new truth, and conducted him to useful and comprehensive results.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, APRIL 9.

Newspapers in Schools. We are told in the Albany Daily Advertiser that Newspapers have been introduced as a part of the regular exercise of the scholars, in the Academy at Plattsburg. This fact is mentioned with approbation, in the New-York Statesman; (one of our best conducted Journals.) The editor of the Statesman thinks that much advantage might result from the introduction of Newspapers into our schools, provided the papers are judiciously selected; though he recommends caution in the adoption of the practice, on account of the indelicate narratives, and vulgarisms in style which are frequently admitted into many of what are esteemed respectable Journals.

This caution will certainly be considered well-timed by any person of a pure and delicate mind, who will sit down and examine a few of the various journals, with a view of selecting such as might be read in mixed society without putting innocence and purity to the blush. Is there one in ten of the Newspapers that are issued weekly in the United States, in which there would not be found something which a *gentleman* would be unwilling to read to a circle of *ladies?* This is the proper test. And we are sorry to believe, that if it were strictly applied, the number which could be admitted into our schools would be very limited. We speak of the common newspapers of the day,—excluding those professedly of a *religious* character, as generally too sectarian to be thought of for such a purpose.

What father of a family would be willing to hear his modest daughter of fifteen reading aloud for the edification of the school, the detailed account of the late trial for *crim. con.* of the infamous Kean, the actor? Undoubtedly our public prints are preserved more free from gross offences against delicacy than those of other countries. But we fear that there is not a sufficient effort to keep them so. The editors of papers are capable of doing much, very much, either to corrupt or to improve the purity and delicacy of the public taste and sentiment; and it is earnestly to be hoped that they may not loose sight of their high responsibleness for the right use of this influence.

Religious Inquiry. Very flattering intelligence has been received from the interior of Pennsylvania, relative to the progress of liberal Christianity there.—We understand that at Harrisburg, the seat of government of that state, a great excitement and spirit of inquiry has been awakened, under the occasional preaching of Rev. Mr Kay, of Northumberland, and, that a new Unitarian church, as we sometime since hinted, will probably be soon erected. At various other places in that region there is an increasing desire to hear what we consider the unadulterated truths of Christianity. This state of mind has been produced, almost entirely, by the labours of Mr Kay, who has been unwearied in his efforts to awaken inquiry and to diffuse religious knowledge, and who though he has resided at Northumberland but about four years, is already beginning to witness the most gratifying and beneficial effects from his labours. He is continually solicited to preach in various sections of the country, and his meetings are well attended.—Although in some places the bigotry of the people excludes him from performing in the churches; yet in all the county towns the Court Houses are opened to him. We learn from those who are acquainted in that region that his labors have had a very salutary effect in leading many to a firm and cheering belief in Christianity, who having had it presented to them in the repulsive garb of Calvinism, have been inclined to doubt or to reject it. From what we can learn of the state of feeling and speculation on religious subjects in the west, we are inclined to believe that this is the condition of very many of the leading and most influential characters. The rational, consistent and animating views of religion, that are presented by Unitarian writers and preachers, give them a different opinion of the real character and doctrines of Christianity, and eventually secure them as its most cheerful, decided, and efficient supporters.

If this is the state of things in many parts of the South and the West, as there is the most undoubted evidence that it is, why cannot the advocates of enlightened practical religion be prevailed on to give their efficient aid in furnishing such preachers, and books as will stay the progress of religious indifference, scepticism, and practical ungodliness?

Duelling. The stand which the greatest portion of the respectable newspapers of the United States have lately taken against duelling, has undoubtedly already produced considerable effect on the public sentiment in relation to this subject. We think there is evidence of this, in a paragraph of Mr Clay's letter to his constituents. We say this, not because we wholly approve the ground which Mr Clay takes, but because we are persuaded he would not have taken so good ground as he has on this subject, ten years ago.

The paragraph to which we allude is the following, and is introduced in that part of Mr C's address in which he states the effect produced on his feelings by the letter of Mr Kremer, published in the Columbian Observer.

"I felt that I could no longer remain silent. A crisis appeared to me to have arisen, in my public life. I issued my card. I ought not to have put in it the last paragraph, because, altho' it does not necessarily imply the resort to a personal combat, it admits of that construction; nor will I conceal that such a possible issue was within my contemplation. I owe it to the community to say, that whatever heretofore I may have done, or, by inevitable circumstances, might be forced to do, no man in it holds in deeper abhorence than I do, that pernicious practice. Condemned as it must be by the judgment and philosophy, to say nothing of the religion, of every thinking man, it is an affair of feeling about which we cannot, although we should, reason. Its true corrective will be found when all shall unite, as all ought to unite, in its unqualified proscription."

This is saying a good deal for a man situated and educated as Mr Clay *is* and *has been*. He bears his decided testimony against duelling; though we regret to find, that he admits that there are circumstances, in which a man cannot refuse to fight. We do not agree with him that there *are* or *can be* any circumstances, by which a man is "inevitably forced," to stand up as a mark for his enemy's bullets, or in any way to put his *life* into the power of one who has already, perhaps, done all he could to blast and destroy his *reputation*. Certainly a *Christian* will not pretend that it should be done with a hope of taking revenge for an injury received.

Nor can we perceive what inevitable necessity there is of our abandoning *reason*, and giving lose to our *feelings*, in an affair on which we acknowledge it our *duty* to reason, and in relation to a practice "condemned by the judgment, philosophy, and religion of every thinking man!" Is it the ill-opinion of duelists and the friends of duelling that we should fear? And what a strange infatuation is this, that we should pay no regard either to the approbation of God, of good men, or of our own consciences, and yet should tremble at the frown of the unprincipled despisers of religion, philosophy, and common sense! Is not this unworthy of a brave and well-balanced mind? Why should not men, in the first stations in society, show that they are above such fear? Should they not, as they easily might by their example, apply at once an effectual "corrective" of this relic of barbarism, and not jeopardize their reputation for true courage, by waiting till "all shall unite," "in its unqualified proscription"?

United States Literary Gazette. This work has been published one year in a quarto form, and in a superior style of topography. The first number of the second volume is just published, in an octavo form, making a pamphlet of forty pages. It is still published in a handsome style, though not so expensively as formerly.

Original Communications.

FOR THE CHRISTIAN REGISTER.

Mr Reed....The Editor of the Telegraph still insists, that the same mode of reasoning is used by the Unitarian, which is adopted by the Atheist and Sceptic. I think it entirely different. The one has reference merely to difficulties in the system of nature and providence, which we are unable fully to solve or account for. But the other refers to an absolute contradiction in terms. The Atheist and Sceptic say, they cannot account for or reconcile the existence of evil, of sin and suffering in the world, with the doctrine of an infinitely intelligent, powerful and benevolent Being. That is, there is a difficulty on the subject. But the difficulty is not such as to warrant a *reasonable* man, in denying or doubting that there is a wise and good being, who made and governs all. For we do not see the final issue of things. We know not what purposes may be secured by permitting sin and suffering. Besides, moral agents (who are endowed with a degree of freedom of will and of choice) are liable to err and to sin; the consequence of which is misery. Imperfect creatures and moral beings, must be put on trial, must pass through a state of probation and discipline; all which supposes the possibility of sin and consequent suffering.

It is rashness, therefore, and shews want of reflection and consideration, for any to reject the doctrine of an omnipotent and infinitely righteous and good Being, merely because they do not fully perceive the propriety of all which is permitted to take place. On the contrary, with all these difficulties, our reason and "common sense" unite in forcing upon us the conclusion, that there is a God, who made and controuls, supports and governs all.

But this is not the mode of reasoning adopted by Unitarians, which leads them to reject the trinitarian or athanaism dogma, and to advocate the doctrine, "that God is really and truly *one*." It is not only the doctrine of reason and philosophy, but of revelation, "that there is one God, and that there is none other but he." This is the language of the new testament, as well as of the old; of the apostles, as well as of the prophets. "Hear, O Israel, Jehovah our God is *one* Lord"—"There is but *one* God, the Father, of whom are all things; and one Lord Jesus Christ, by whom are all things."—"This is eternal life, to know thee, the *only true* God, and Jesus Christ, whom thou hast sent."—"We testify, that the Father *sent* the Son to be the Savior of the world."

Texts without number might be quoted, to shew that God is spoken of as *one* and as supreme; and Jesus, the Messiah, (the anointed, the Christ,) as a divine messenger or teacher, one appointed and qualified by the Deity, to reveal his will and dispense his grace to mankind. And to this purpose, he had the holy spirit imparted to him *without measure*. He made known the gracious purposes of heaven concerning man, and received miraculous power to prove his divine mission, and to establish his claims to the character of Messiah, Christ, Redeemer. In consequence of this high and holy and heavenly character he is represented (and most justly and intelligibly) as "the Son of God, the Image of the invisible God, the brightness of the Father's glory, the well-beloved, and only begotten Son of God," &c. And by a candid construction of passages, which the Trinitarians quote to support their creed; by such a construction as is consistent with the plain declarations of the bible; by considering the figurative style of scripture; by attending to the character and knowledge and powers of Christ, which he sustains and possesses, as the Saviour, the revealer of God's will and head of the christian dispensation—we think it must appear evident, that no such doctrine is taught as that of the trinity, in the sense given by Athanasians.

As the scriptures expressly declare, "that there is one God; and that besides him there is no other," we insist, that the doctrine inculcated by Trinitarians should be most clearly and unequivocally taught.—Such passages, we think, are not to be found. It is only by construction, that any are made to give support to such a doctrine. The following passage in the psalms is generally quoted for the purpose; but with those who have not a particular creed to support, it would not be considered as teaching such a doctrine. "The Lord (Jehovah) said to my Lord, sit there on my right hand, till I make thy enemies thy footstool." Now what is there in this text to favour the trinitarian creed? There is no equality implied. But on the contrary, the Deity is represented as giving support to him whom David calls Lord and supposed to be the Messiah. The text in Isaiah, even if genuine in its present form, does not go to confirm the trinitarian doctrine, if correctly translated. The clause rendered "everlasting father," should be translated, "the father, the author of the age;" that is, the constituted head of the gospel dispensation. But in the Greek version, made about three hundred years before Christ, the passage is very different; and it is only said, that this wonderful person, or miraculous character should be the *messenger* of the covenant.

So the passage in Acts xx. 28 every biblical critic will acknowledge, when correctly given, does not prove the proper Deity of Christ. The most ancient versions have "the church of the Lord," (instead of God) "which he purchased with his own blood."—The passages in the first epistle of John and in Jude, admit most naturally and properly, of a different construction from that given them by trinitarians. "We know that the Son of God is come, and hath given us an understanding, that we may know HIM who is true. And we are in HIM who is true, and in his Son Jesus Christ. This is the true God, and eternal life." Not to insist, that according to *Griesbach*, the words "Jesus Christ," are wanting in some ancient manuscripts; we observe that the most natural meaning, taking the whole passage, is "that Christ had given the knowledge of the *true* God; and that through and by Christ, believers were in him who is true." That he only was the true God, whom Christ had made known; and that to be united to him by faith was eternal life." The passage is of the same import as that in the 17th Chap. of John's gospel—"This is eternal life to know the *only true* God, and Jesus Christ whom he has sent. In the epistle of John also, and in the same Chap. where we find the above passage, is the following, which conveys the same idea—"God hath given us eternal life, and this life is in or by his Son."—The passage in Jude is an ascription to "the only wise God our Saviour" &c. But God is often called our Saviour and Redeemer; and is so in a primary sense; and Christ is so by the appointment of God, the Father—"For the God of our fathers," said Peter to the Jews, "hath raised up Jesus, and exalted him to his right hand, to be a Prince and a Saviour"—"God having raised up his Son, Jesus, sent him first to you (Jews) to bless you, by turning you from your iniquities;" "Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye also know." The apostle proceeds, "and when ye had crucified him, God raised him from the dead—and exalted him to his right hand—therefore let all the house of Israel be assured, that this Jesus whom ye crucified, God hath made both Lord and Christ."

The Jews, the caviling enemies of Christ, pretended that he made himself equal with God, because he said he was "the Son of God." But what was the reply of our Lord? "If they were called gods to whom the word of God came (that is, holy and inspired prophets) will you say, that I blaspheme, (I whom the Father hath sanctified and sent into the world) because I said that I am the Son of God?" This high title, it is evident, was given to our Lord, and justly, as he was the Messiah, the anointed of God, specially qualified to enlighten and save the world. The introductory part of John's gospel is confessedly of difficult interpretation. And it is necessary to recollect the opinions which prevailed at the time the apostle wrote, respecting the godhead. The biblical student knows, that the Platonists and other philosophers had confused and incorrect notions of the Deity; and that the *gnostics* (so called) adopted a theory, which supposed a *plurality* of Gods. They seemed indeed, to believe in *one* as supreme; but, at the same time, they admitted there others; one of whom was the creator of this world; one, the Christ; one the only-begotten, &c. The God of this world, they taught was not perfectly good; and some of them also believed, that Christ was altogether a *spiritual* being, and existed only in *appearance*.

To combat these errors and absurdity, it is supposed John wrote his gospel. He asserts, that there is only *one* God; who is from eternity, the source of all light and life and wisdom and goodness. That this divine spirit gives inspiration to man, and would guide him in the way of truth and happiness; but that its light was disregarded, and men were in great darkness and error; that the Messiah was sent to remove these errors and this darkness; and that the divine spirit, (the only source of truth and holiness) was imparted to, or dwelt in and guided Jesus Christ our Lord in a peculiar degree; so that it might be said, the divine wisdom was made flesh, or became united to a human being. The wisdom, and power and grace of God were really so manifested and exhibited by him, that he was justly said to be the "brightness of the divine glory; the Son of God; the image of the invisible God."

This seems to be the doctrine of the Apostle John. And no sincere believer in Christ, as the Messiah, will hesitate to acknowledge, that the Divine Spirit dwelt in our Lord, in a peculiar manner and degree, and that he was truly a miraculous character—that the doctrines he taught, he received directly of God; and that it was the Father who dwelt in him, who enabled him to perform the wonderful work he wrought. But we do not admit, that the trinitarian dogma is therefore, true; or that any one is warranted to say, "that the God of the Universe died on the cross."

ALPHA BEETA.

A gentleman of intelligence and education who has travelled extensively in the Western country has sent us the following remarks, suggested by an opportunity he had of witnessing the deportment of several Indians at the annual Methodist conference in Ohio, last year.

The Methodist Ohio Annual Conference met at Zanesville, Ohio, on Thursday 2d Sept. 1824. With them were five Sandusky Indians. I first saw these in the Methodist Church, in the afternoon of Saturday, 4th Sept. After the Sermon by a Bishop, one addressed the assembly by an interpretor, another prayed, and all arose and sung an Indian hymn together.

I am not a methodist;—have never been a loud advocate for missions, though always a friend, I hope, to the extension of Christ's kingdom upon earth. I was most deeply interested in this meeting; more so than in any theatrical exhibition, or the utterance of the most heroic or patriotic sentiment.

I was particularly struck with the countenances and demeanor of the men. The countenance is an index of the heart. All the sons of Adam, of every language, discover similar passions and emotions of the mind, by similar expressions of countenance. A laugh is precisely the same thing in German and in English. Pride and self respect are not less companions on the front of a wild Indian, than in the carriage of the proudest prince on earth. Their fierce spirit, their haughty demeanour, their utter contempt of every one except of their own tribe, their triumph in victory, and their sternness in defeat, are familiar to my observation and reading. But never before have I witnessed the lines of deep humility on the countenance of an Indian. It was a strange sight to behold a Red man, who carried in his countenance the signs of a spirit, which though smitten would not smite again, which loved his enemies, and prayed for those who used him despitefully!

I wish to assure myself, that appearances in this instance did not deceive me. The Indian countenance has been this summer familiar to me, and as a traveller, I have been an observer of countenances. To my judgment, the features of these Indians were as unlike, and as plainly to be distihguished from the features of the Iowys. Socs and Foxes, &c. with whom I journied from Missouri, as the motions of a manageable horse are to be distinguished by a horseman, from those of an unbridled colt.

The remarks of the Indian were singularly interesting. He pronounced a sentence, and paused while the interpreter published it to the assembly. It was not an address got up for the occasion, but the simple expression of strong emotions excited by the occasion, and uttered from the heart.

He spoke of the change wrought in his own country by the preached Word, and of the change wrought in his own heart. He spoke of the time when his own nation rightfully possessed these serpentine streams (pointing to the Muskingum and Licking) and these beautiful hills. He himself had lifted the tomahawk in their defence: had borne his rifle through these valleys in search of the Whiteman's blood. He spoke of the farms and towns, which have risen up in all the land; and of the wonderful change by which he was brought to speak before this assembly; an assembly that not long ago would have sent forth shrieks at the sound of an Indian's voice!

He expressed the deepest gratitude for the gift of the Gospel to his people, and acknowledged with interest the Annual Conference of Ohio, as the chief instrument of Providence in supporting their spiritual necessities.—He had a sound and reflecting mind. All that he said sunk deep into the hearts of the hearers, and made a lively impression there.

When he had closed, his brethren rose up with him, and sung a hymn in their own tongue. The language was harmonious. The air discovered a strong resemblance to their ownvarious hunting songs. It was a little strange to the ear and mild; but the strains were more melodious than I had previously heard from Indian lips. The performance was such, with the attending circumstances, as to melt many eyes into tears. These men and late savages now stood in the presence of a great congregation, transforming their own wild notes into a hymn of praise; and with perfect harmony of time and of voice, devoutly singing the Redeemer's love. Jesus' name alone could be understood in the song. It did move the deep feelings of every heart.

After the hymn one of their number kneeled with the congregation in prayer. The language was Indian. Never heart had freer utterance, or poured forth its short petition with greater fervency.

I have heard the Indian war songs and hunting songs and battle cry; but never before have I heard these sons of the Forest speak, in their own energetic and eloquent manner, of righteousness and of judgment to come; in deep tones of feeling, sing the great Redeemers praise; and, bending the knee, supplicate the gift of the Holy Spirit.—If these be the fruits of missions, who will not aid the work? W.

OBITUARY.

On Thursday last, were entombed, in Roxbury, the remains of JOHN PORTER, A. M. son of the Rev. Huntington Porter, of Rye, N. H. Mr Porter had resided most of his time with his Rev Uncle, under whose care he had been educated at our University. His views had been early directed to the study of Theology to which he intended to devote his future life. Notwithstanding his health had been for sometime such, as to cause anxiety to his friends, he continued to perform his official duties at Cambridge until a few weeks before his death, and occasionally preached as opportunity offered. His public performances were always characterized with much good sense and sound judgment; and if he indulged less in

hore dazzling flights of fancy, than would comport with the fashion of the day, he more than supplied its place with unadorned truths, which are the just result of deep research and pious reflection.

Nurtured in a school of eminent piety, and having before him in his relatives, living and constant examples of unaffected purity, he had grown up in the belief, that those who inculcate the doctrines of Christ, and profess to be his followers, ought rather to aim to convince the understanding of the beauties and efficacies of divine truth, than to feed and delight the imagination with images of fancy which have but little connexion with the heart.

It is but too common to see praises lavished upon the dead; and we are sometimes shocked with the view of the record upon the tomb, of such virtues as never adorned the life of its tenant. But to declare the truth is but common justice; and when death has invaded our circle, and chosen for its prey one who had but just entered upon a course of useful life, and one too, whose whole actions formed but one uninterrupted scene of moral beauty, it opens a field for the serious contemplation of the living.

The grave is daily opening to receive those, who, without distinction, are crowding to its embrace; and when its victims are those whom nature has permitted to pass the ordinary boundaries of human life, we yield to the bereavement and are consoled by the consideration, that life has been so long protracted.—Death has seldom asserted its claim to one, who possessed more intrinsic worth, or who shared more largely in the affections of those who knew him, than the subject of our notice—His relations being peculiarly situated to have enjoyed the delights of his society, must feel the loss to be irreparable. His principles were settled by deep reflection; and when fixed were not easily changed; his temper was mild and uniform; and his heart was the seat of benevolence and love. Being under the guardian care, and aided in his literary pursuits by one, whose life exhibits a full picture of all those virtues which adorn the christian character, he never failed to remunerate in the most acceptable reward of respect, affection and gratitude. Surrounded by the allurements of the world, he carefully drew about him that shield of defence, which, while it protects against the inroads of sin, admits to a participation of those lighter joys which innocence is ever pleased to sanction. During his personal sufferings he was never known to murmur; but, resigned to the will of his Heavenly Father, he viewed the approach of Death, with a serenity of mind, which a firm belief in the merits of his Redeemer alone could inspire.

Is it not then the part of wisdom to seek an interest in that religion, which removes from Death its terrors, and causes the soul to rejoice and triumph in that awful hour, when its frail tabernacle is dissolving in death?

General Intelligence.

STATE ELECTION.

The number of Votes Returned for Governor, and Lieutenant Governor, this year is exceedingly small. The votes are generally for the Hon. Levi Lincoln, as Governor, and for his Honor Marcus Morton, as Lieut. Governor. The number of Votes in Boston was 3042 of which 2493 were for Mr Lincoln. The vote for Mr Morton did not vary materially from this. In Suffolk the Union ticket, as it is called, for Senators, prevailed, and the following gentlemen are elected. Messrs Benj. Russell, Thomas L. Winthrop, Francis Gray, James T. Austin, James Savage, and J. Hall.

Snow Storm. On Saturday afternoon and evening the wind blew hard from the North East, and in the course of the night a snow storm set in and continued with severity until about 3 o'clock yesterday afternoon. It is supposed about a foot depth of snow fell, a greater quantity than has fallen at any time the past winter. We did not learn of any damage by the storm in the harbor. No intelligence reached us during the day from sea. *N. Y. Mer. Adv. of Monday.*

The Prison Doors Open. The County Jail in this town is now without an occupant. Yesterday morning, the last poor debtor who had pined within its walls, having answered the demands of the law by the number of weary days and sleepless nights he had passed there, was restored again to "the common air and common use of his limbs." The present jail in this town was erected in 1797; from that time until now, there has never been a time when it was unoccupied. *Eastern Argus.*

JAMAICA.

Extract of a letter from Kingston, Jamaica.

You will learn, with great regret, the deplorable state in which our island now stands; there is likely to be a general pankruptcy, in consequence of the failure of Mr. Muirhead, the Receiver General, who has been in the habit, for some years past, of issuing private notes, which passed equally as cash; and, in fact, the people had such a high opinion of his responsibility, that they kept them as old gold. There was nothing else in buying, paying and receiving, among merchants, but these checks, and he has now failed for upwards of $600,000 in these papers, now in the hands of merchants, public officers, and various other persons, without the chance of a cent in the pound for it.

Meeting on internal improvment. On Saturday, the 2d instant, pursuent to public notice a meeting of citizens of Boston was held—the Hon. Harrison Gray Otis was chosen Chairman; Mr. Charles Tappan was chosen Secretary.

After discussion, it was

Voted, That it would be of Mutual benefit and advantage to the City of Boston, and to extensive portions of the states of New-Hampshire and Vermont, to establish the means of transportation by water, in the direction of the Merrimac and Baker's rivers to the connecticut.

Voted, That a committee be chosen of seven persons, to enquire into the practicability of establishing the means of such transprotation; and that said Committee attend any meeting of individuals of the States of New-Hampshire and Vermont, who entertain similar views, and that said Committee, at such meeting and otherwise as may be in their power, acquire information as to the expediency and probable expence of effecting such communication by water.

Voted, the said Committee consist of the following persons, viz: Harrison Gray Otis, William Sullivan, Charles Tappan, Joseph Coolidge, George Bond, S. V. S. Wilder, Lewis Tappan.

Voted. That this meeting be adjourned to the first Tuesday in June next; and that the citizens of Boston be invited to attend said adjourned meeting, with the view of then taking into consideration the general object of improving the trade of this city, by inland communication, and of appointing such commitees as may then be deemed necessary, to enquire into the practicability of such inland communication.

A true copy of the proceedings.—Attest,

Charles Tappan, Secr'y.

Boston April 2 1825.

University At Gotting en.—The celebrated University at Gottingen, at its very commencement, was better endowed and had a greater number of students, than Harvard or Yale at this day. It has now, besides private instructors above 40 professors, who give more than a hundred courses of lectures, each session. Its botanical garden, museum of Natural history, anatomical establishment, observatory, &c. are among tde best in the world. Its library, which is arranged in philosophical order, and at all times accessible on the most perfectly liberal terms, consists of 200,000 volumes, and did at one time, by the additon of the libraries of two suppressed universities, which were afterwards restorded, amounted to 400,000 volumes. It has generally about 1500 students, drawn thither by its splendid endowments, not only from its own vicinity, but from various parts of the world; and the literary ardor of the students is proportioned to their number and advantages—the most of them studying fourteen hours a day, with an enthusiasm unknown at any American college. And yet this University, eminent as it is, is not the growth of centuries, but was founded later by a hundred years than Harvard College. *Med. Int.*

Indiana. By the Bramin from Calcutta, papers of that place are received to the 20th Nov. containing the official accounts of the successful progress of the British arms in India, and the consequent subjection of the Mahoons (Governors) who had opposed their authority. It was reported that a revolution had occurred at Ava, headed by the King's brother-in-law and the Queen, who caused the King's head to be cut off in the palace; and that on the same day, the young prince, heir of the empire, stormed the palace with his adherents, and put to death the brother-in-law and the Queen.—A mutiny had broken out at Barackpore in the 26th, 47th and 62d regiments, a considerable part of which arranged in a line and refused to obey the officers, and swearing they would not surrender. The whole troops were then drawn out, and a fire was opened on the mutineers, who returned in an irregular manner and then fled. About 100 of them were killed, and the remainder pursued and many of them taken. Upwards of 100 had been condemned to death.

N. Y. Eve. Pos..

From Calcutta.—From Mr. Warren Gould, supercargo of the Brig bramin, we have received the following particulars.

Off the Sand Heads the Bramin passed the company's squadron, under Com. Hayes, bound to Ragoon, to co-operate with the land forces that left Calcutta some time previous.

A spirited war was raging between the Company and the Burmese nation when the Bramin sailed. *N. Y. Paper.*

Rail Roads. The London Courier, in detailing the advantages of Rail Roads, upon the *locomotive* steam engine principle, contains a remark relative to Mr. Rush, our present Minister in London, who is soon to return as Secretary of the Treasury:

"Whatever Parliament may do, they cannot stop the course of knowledge and improvement! The American Goverment has possessed itself, through its Minister, of the improved mode of constructing and making Rail Roads, and there can be no doubt of their immediate adoption throughout that country."

CANAL

It is stated that the navigation of the Merrimack could be extended from Concord to Salisbury—20 miles—for $20,000—which could be raised by Lottery, in six months. The heights of Lake Winnipisseogee and Baker's Pond ensure water, through feeders, for any Canal which might, be constructed between the upper Merrimack and the Connecticut.

ZERAH COLBURN. who has been so celebrbrated for his wonderful mathematical powers. and who has travelled much in Europe, and the United States, is now in Burlington, Vt. where he proposes to open a school for instruction in the French language.

Volcano. The Essex county (N.Y.) Republican, of March 12, says—"that on Sunday last, about 2 o'clock in the morning, a shock was felt in this town, supposed to be an earthquake. Some thought it to be thunder, others supposed at the moment that it was the rattling of waggons on the frozen ground, and others thought it to be the crackling of the ice in lake Champlain. In Brookfield, the shock was much more severe. But we have just learned from the town of Lewis, that it proves to have been a volcano. We understand that there is a mountain there, whose bowels of stones and earth, have been thrown out to the depth of *a hundred feet*, and that smoke was seen to issue from the centre for three days afterwards. it is reported that a similar eruption took plase there several years ago; we conclude, therefore that it is a genuine volcano.

The eldest son of Sir Walter Scott has led to the altar Miss Jobson, a young lady with a fortune of £60,000: and the British King has congratulatad the worthy Baronet on the event.

Liberty. It is stated in one of the public papers that *Liberty* county, in Georgia, contains three *Slaves* to one *Freeman*.

The British House of Commons has given leave for a bill to repeal the laws against usury, money having become a mere article of merchandise.

The president and vice-president, on their inauguration, were clad in suits of domestic cloths, manufactured in Massachusetts.

FROM EUROPE.

The Ship Paragon arrived in this city on Thursday, from Liverpool. She brings London papers to Feb. 28th. By another arrival in New York, London papers to March 5th have been received. We collect the following items, from the New-England Palladium of yesterday.

The French police had ordered all expresses on their route from Dover to Calais, to be opened.

Sir F. Burdit's motion for leave to bring in a bill for Catholic Emancipation, was carried 247 against 234.

2000 Irish emigrants were to be sent to Canada, by Government.

It was reported in the French papers, (coming from Madrid) that the Allied Powers had notified the Spanish Government that they were not in a condition to assist her in re-conquering her provinces beyond the seas.

The Chancellor of the Exchequer had brought forward his budget in the House Commons, and from his statement, the financial affairs of G. Britain continued to improve. A number of taxes were proposed to be repealed; but provisions were rapidly rising in price, which rendered it necessary to increase the wages of the Labourer and the Mechanic.

The news of the defeat of the Spanish army, in Peru, was received in England by the Aspasia, of New-York, from Carthagenia, 9 days before any other vessel, but was not made public, and great speculations must have been made. Colombian bonds advanced 83, Peruvian to 89, and Mexican to 83.

The bill for suppressing the Catholic Association in Ireland, passed its 3d reading in the House of Commons Feb. 25—226 to 96—notwithstanding many petitions against it—and Mr. O'Connell had said he would not answer for the peace of Ireland if it was passed.

The bill will now be sent to the House of Lords.

The Catholic Association appears more spirited than ever in the pursuit of its objects—and is in the constant receipt of contributions to its funds—which as far back as Jan. amounted to $45,000.

Many petitions have been presented to Parliament for the repeal of taxes

A Committee has been appointed to examine the laws respecting the prohibitions on the export of Machinery.

Appropriations had been made for increasing the army 19,000 men.

A Canal is proposed to connect the Elbe with the Baltic.

The markets, for almost every species of merchandise, had continued to improve in England—and must effect the value in other countries.

Connecticut Missionary Society. This society has been established *twenty-six years*. It has employed, during the past year, *thirty-eight* different missionaries, whose terms of sesvice will average *five months* each. The amount expended during the past year, was $7,697. The amount of the Missionary Fund is $27,123.

A meeting was held at the Episcopal Church in New-Orleans, on the 16th March, for the purpose of establishing a "*Mariner's Church Society*," and erecting a building suitable for public worship. A large amount was subscribed.

Evangelical Restorationist. Proposals have been issued at Troy, N. Y. for publishing a semi-monthly religious paper in that city, under the above title. It is to be edited by Messrs. B. Streeter, and D. Skinner, ministers of the Universalist persuasion.

The Rev. I. T. Bisbee, minister of a Universalist Society in Hartford, Conn. and editor of the Religious Inquirer, published in that city, proposes to publish a course of lectures, which he is now delivering there, on the following subjects.

1. The character of God.—2. His object in the creation of man.—3 The strength, wisdom, goodness and certainty of his every purpose. —4. Original Sin.— 5. total depravity.—6. Vicarious suffering, or imputed guilt and righteousness.—7. Election and Reprobation.—8 The unity of God.—9. The character of Christ.—10. The object of his mission.—11. the success of his undertaking.—12 The homage of heart and life due to God for the love, wisdom and power displayed in creation, providence and grace.—13. The morality of the gospel, or the religion of christians.

Natural History. Mr. Gilbert, who has been seven years in the United States, has sent to Paris an immense number of subjects for the Museum of Natural History, collected on our continent. Among them are 200 mammifera, of which 45 are alive; 400 species of birds, 100 of which were wanting in the Museum; 350 species of reptiles, 200 of fish, 500 shells of which 90 are of new species, and about 570 new insects, &c. besides botanical and mineralogical subjects.

Aboriginal Literature. A copy of the Cherokee Alphabet, referred to in the following paragraph from the Philadelphia Gazette, says the National Journal, was placed in our hands for publication some time since, but has been delayed for an engraving which is necessary. "The Cherokee language is now reduced to a system. Mr. George Guess, a Cherokee who does not understand English, has invented alphabetical characters, consisting of 86, each representing a sound or syllable. In this way the Indians now correspond with their Arkansaw brethren with facility."

Gen. Lafayette made a splendid entry into Savannah, in Georgia, on the 19th March. The civic, municipal, popular, and military honors, were of the first order. On Monday he was to assist in laying the corner stones of Monuments to the memory of Major General Nathaniel Greene, and Count Pulaski, heroes of the Revolution.

DESTRUCTIVE FIRE.

About half-past ten o'clock on Thursday evening a fire broke out in a cooper's shop, in Doane street, between state and Central streets, and spread with great rapidity, to the neighboring buildings. By twelve o'clock it had become a most alarming conflagration, and it continued to rage with great violence till half-past four o'clock, when through the great activity and well directed efforts of the citizens it began to subside. The fire extended from State street to the commercial coffee house, on Milk Street, where it was stayed only by the most resolute and persevering efforts. Had it extended to the wooden buildings south of Milk street, it must, in all probability, have swept away every thing north of Fort Hill. The principal part of the area between Broad and Kilby streets, and between State and Milk Streets is a heap of ruins. All the buildings, both on the right and left of Central street, are dstroyed, except the one occupied by J. H. Bradford & co. on the corner of Broad st. and Sentral st. The whole number of buildings destroyed is about *sixty*. About forty of these were large brick stores; six or eight of them were wooden stores; and the remainder were either dwelling houses, work shops, or low wooden buildings for the storage of coarse and bulky articles of merchandise.

As the fire took place in the centre of business, the amount of goods belonging in these stores was immense. A great dea was removed, but what proportion we are unable to say. Many of the articles removed are greatly injured. The extent of loss cannot be yet ascertained. It is undoubtedly much greater, than has ever been before experienced by the city. We dare not however venture any suggestion in regard to its amount.

Bolivar. The following translation of the last paragraph of Bollivar's prolimation, expresses the sentiments of that distinguished warrior and patriot more correctly than that published in our last. It is taken from the National Intelligencer.

"Peruvians! The day in which your Congress will meet again, will be the day of my glory—the day in which I shall reach the utmost limits of my ambition: *To command no more.*

Dr. Poinsett minister of the United States to Mexico, left Washington city 30th ult. for Norfolk, where he is to be received on board of the Frigate Constellation, which is expected to sail for Vera Cruz about Sunday next.

Mr. P. is accompanied by Mr. Mason, the Secretary of Legation, and Mr. Edward Thonton Taylor, as Private Secretary.

ORDAINED.

The ordination of the Rev Nathaniel Bouton over the First Congregational Church and Society in Concord N. H took plase on the 23d ult. The introductory prayer by Rev. Ebenezer Price, of Boscawen West-Parish; sermon, by Rev. Justin Edwards, of Andover West-Parish, Massachusetts, from 2 Cor. v. 17.; Consecrating prayer, by Rev. Walter Harris. of Dunbarton; charge, by Rev. Asa M'Farland, D.D. of Concord, late pastor of the church; right hand of fellowship, by Rev. Abraham Burnham, of Pembroke; address to the church and society, by Rev. Dr. Dana, of Londondary West-Parish; concluding prayer, by Rev. Nathan Lord, of Amherst benediction, by Rev. Mr. Bouton.

MARRIAGES.

In this city, by the Rev. Dr. Lowell, Mr. Wm. H. Newman to Miss Mary Nicholls.

On Wednesday evening, by the Rev Dr. Lowell. John Lowell, Jun. Esq. to Miss Georgina M. Amory, daughter of the late Jonathan Amory, Esq.

DEATHS.

In this city, on Saturday, Mrs Sarah Aitcherson, aged 46; Mr. Edmond Callahan, aged 80; Mr. Richard Osgood.

On Monday, widow Elizabeth Scott, aged 49; Mr. Charles French aged 28.

On Tuesday morning, Mrs. Fanny, wife of Mr. Thomas Richardson, aged 23.

A letter from Peru of Nov. 6th, mentions the unfortunate death of the British Consul General at Callao, who was shot by a patriot sentinel. The General was on his way from Callao to Lima, attended by his daughter. On passing a guard he was hailed, and on pausing to give the word, the soldier mistook his uniform for that of a Spanish General, fired and so badly wounded him, that he expired in three days.

At Richmond, Va. William Galt, Esq. a native of Scotland, aged 63. He emigrated to Virginia in 1775—commenced trading with a pedler's pack; and died in the enjoyment of a revenue of $40,000 per annum. In 1765, he had not his "six feet length" of soil—in 1825, he could ride fifteen miles rectilinear on his own grounds, the broadest and richest bottoms on James River. He was a benevolent and good man.

At Framingham, on the 26th ult. Rebecca, wife of Mr Ebenezer Eaton, aged 76.

At Marblehead, Hon. Nathaniel Hooper, aged 54.

At Waltham, Mr John Fisk, aged 34.

In Easton, on the 4th inst. Mrs. Mary Mitchell, aged 37 wife of Mr. Leonard Mitchell.

WEEKLY REPORT OF DEATHS IN BOSTON.

Ending April 1st.

March 24.—Frederick G. Snelling. 2 mo.; Mary Maxwell, 74. 26th.—Hannah Breck, 81;——Lilly;——Harvey; Elizabeth Cambell, 72, 27th.—Henry B. Robinson, 3. 28th.—John B. Bowen, 51; John Long: Daniel Hobbs, 33. 31st.—Sarah Jones, 25; William Brown, 10 mo.; Sophia Lynch, 34;——Story; Lydia Ridgeway, 35. *April* 1.—Richard Osgood; Johu F. Cook, 10 mo.

ANTHENEUM, No. 1—Vol. 3.

NEW SERIES.

PUBLISHED this day by JOHN COTTON, corner o Washington and Franklin-streets.

CONTENTS.

Railways—American Writers—A Sinner Reclaimed—'Tis past, the fond, the fleeting Dream—Wonderful Passage in the Life of Mansic Wauch—Fetes de Morts—The Silent Woman—College of Virginia—Letters from the Continent—Song of the Stars to the Earth—La Canaille, (the Mob)—Perpetual Fire on the Shores of the Caspian Sea—Varieties—Steam Engines in France—NonsuchParty—Receipts—Alexander of Russia—Russian Poet, &c.—Translation of Petrarca's Sonnet—I woke—and she was there—Traits of Military Bravery and Generosity, during the Campaigns of the Russians in the Adriatic, &c.—Danish Traditions and Superstitions—The Daneman's Hope—Dragons in Singbye Church Yard.

April 1.

HYMN BOOK FOR CHILDREN.

MONROE & FRANCIS, 128, *Washington Street*, have just published, a small work, *very much wanted*, intitled Hymns for Children, selected and altered, with appropriate texts attached; by the author of "Conversations on Common Things." "Early lay the foundation of piety; look upon the universe which you inhabit, not as the abode only of human cares or human joys, but as the Temple of the Living God, to whom your praise is due, and to whom your best service is to be performed."

FOR SALE.

ONE Share in Boston Library, for sale by CUMMINGS HILLIARD & Co. April 9, 1825.

PEW No 28,

IN Rev. Mr Ware's Meeting-House, will be let on reasonable terms. Apply at this office.

April 9. J. G. ROGERS, No. 1, Cornhill Square.

THE SPARROW.

JUST PUBLSHED and for sale at Cotton's Book store No. — Washington-Street, formerly 47, Marlboro' Street, corner of Franklin-Street, an interesting little work called the SPARROW.

"I only wish to please the gentle mind
Whom Nature's charm inspire."—BEATIE.

MEDICAL BOOKS.

FOR SALE at this office Parr's medical Dictionary Philadelphia, 1819, calf. Also, Murray's Materia Medica, N. York, 1824, in neat sheep, on very reasonable terms.

REMARKS ON SEPULTURE.

A FEW Copies for sale at this Office of "Remarks on the Dangers and Duties of Sepulture, or Security for the living with respect and repose for the dead. By a Fellow of the Massachusetts Medical Society."

—*ALSO FOR SALE AS ABOVE*—

FRANK. A sequel to Frank in easy lessons, by Miss Edgworth. 2 volumes, 500 pages, price 44 cts. each.

VLLAGE SKETCHES, American tales, & Religious discourses for youth. 250 pages, price 63 cts.

THREE QUESTONS ANSWERED, a Sermon.—by Rev. Henry Ware, relative to the Christian Name, Character and Hopes. 24 pages, price 12 1-2 cts

WHAT IS REL'GION: An essay on Religion—22 pages, price 8 cts.

DR. WARE'S SER ON at the Ordination of his Son, Rev William Ware. 34 pages, 12 1-2 price cents.

MARY HOLLIS, an American tale. 28 pages, price 12 1-2 cnets.

NEW-ENGLAND TALE, by the author of Redwood. 27 pages, price $1.

FILIAL Affection, or the Clergyman's Grand-Daughter a Moral Tale, by the Author of the Factory Girl, Jame Talbot, &c. This valuable little work may be had at th i

MONITORIAL SCHOOL.

THE afternoon School, which was discontinued during the winter months, will be opened on the first Monday of April, under the care of Miss D. L. DIX, for instruction in Needle-work and Drawing on the plan of Mutual Instruction This system, improved as it has been, combines a knowledge of the theory, with all the practical application consequent upon teaching as well as learning. The Pupils will be carefully instructed in cutting and fitting their own work.

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JAMES SAVAGE,
JONATHAN PHILLIPS,
FRANCIS J. OLIVER,
JOHN S. FOSTER. } Trustees.

BIBLE NEWS.

JUST Published by Thomas B. Wait, and for Sale at the Christian Register Office, and by Richardson & Lord, and Cummings, Hilliard and Co. Bible News: or, Sacred Truths relating to the living God, his only Son, and Holy Spirit, illustrated and defended, in a continued series of letters and inquiries.

"But to us there is but one God the Father." St. Paul.
"This is my beloved Son." Jehovah.
"God anointed Jesus of Nazareth with the Holy Ghost." St. Peter.

To which is added a respectful address to the Trinitarian Clergy, relating to their manner of treating opponents.

By Noah Worcester. D. D. Third Edition.

THE UNITARIAN'S ANSWER.

JUST published and for sale at this office, a pamphlet of 24 pages, entitled, *The UNITARIAN'S ANSWER: or, a brief and plain "Answer to any that ask a Reason" of our attachment to Unitarianism, considered as a system both of Doctrine and Instruction.*

This short but excellent treatise will be found what it purports to be, and when known will undoubtedly be sought for as one the best tracts for distribution, by those who wish to enlighten the public mind in relation to the true principles of Unitarian faith. March 26

A SERMON On the Doctrine of Grace, By Joseph Richardson, Minister of the first Parish in Hingham just published and for sale at this office.

Jan. 22.

POETRY.

VIRTUOUS POVERTY.

The poor man came home, 'twas a cot on the moor,
And his children to welcome him stood at the door;
Ah, Papa, dear Papa! my sister and I
Ate nothing to day, but I told her, by and by,
When the sun was gone down and one hardly could see,
We should be fully feasted with mamma and thee.
As he said it Jack seiz'd on the father with joy,
Who placed on his knee the affectionate boy;
And two or three kisses with fervor impress'd,
As his child with a heart full of grief he address'd;
Dear Jack, when I went in the morning away,
I thought to bring something at closing of day;
But I wrought in the snow and the keen biting blast,
And have brought nothing home, but a brown crust at last.
Here, Jack, go divide it with Susan, and share
All your parents, a pitiful portion, can spare.
He took it, and offered his farther a part,
But when he said, No, Jack, it grieved him at heart;
Then he offered the piece to his mother, but she
Said, 'tis hardly enough for dear Susan and thee.
He threw down the crust, put his hand to his eye,
And burst into tears, but could hardly tell why.
And Susan rejoined, 'twould be ten times more sweet,
If her parents would share it and with them would eat.
Then they smiled and they wept and divided their store,
A crust of brown bread was a supper for four.
In the fullness of sorrow they found a relief,
For Susan and Jack were the joy of their grief.

Miscellaneous.

REDWOOD.

The delineations of character in this work are generally striking and happy, and the national peculiarities are hit off with great dexterity and effect, though perhaps, in some instances, they are brought out a little too broadly. There is, however, very little overcharging and exaggeration; the actors in the plot do not come upon the scene in their stage dresses, ready, on every occasion that offers, as in duty bound, to display, resolutely, and with all their might, the supposed peculiarities of the personages they represent, but they are made to look and act like people in the world about us. The characters are not only thus chastely drawn, but they are varied with exceeding art and judgment, and this variety is, for the most part, founded on essential differences. It is not with this, as with some works of the kind, which have fallen in our way, where the parts, which the several personages are made to take in the action, have little connexion with their supposed manners and dispositions, but any part will fit any character, and any character will fit any part, and, bating a few peculiarities in the dialogue, they may be transposed at pleasure without injury to the work, like the words in the famous sentence with which Mons. Jourdain, in the Bourgeois Gentilhomme, exercises the ingenuity of his instructor in philosophy. Here, on the contrary, they are made to have a complete and necessary dependence on each other, so complete, that the least change would produce manifest distortion and incongruity.

We have some fault to find with the general plan of the story, but the subordinate incidents are invented and managed with great ingenuity and felicity, and a gentle, and sustained, and gradually increasing interest, never growing violent, and never suffered to become feeble, is kept up from the beginning to the end of the work. Parts are written with deep pathos; others display no inconsiderable share of comic power. There is much beautiful and striking description, but it is never so drawn out as to be tiresome, nor introduced so as to interrupt the interest of the story. It is evident, that the author has formed to herself an exalted and severe standard of virtue and morals, but this does not prevent great indulgence to human error, and compassion for human infirmity, and the utmost good nature and allowance to those, whose speculations on abstract subjects have led them to different results from her own. The qualities we have enumerated are all delightfully chastened and regulated, by great good sense and sober practical wisdom, and the whole is given us through the medium of a style perspicuous and elegant. *N. A. Review.*

SCHOOL OF ARTS IN EDINBURGH.

In a notice of Butler's Reminiscences, an the last number of the North American Review, we have the following remarks on the *Employment of Time.*

The School of Arts in Edinburgh, has now existed for three years. It is to Dr. Birkbeck that the merit is unquestionably due, of having first proposed a plan for conveying scientific instruction to mechanicks. While he was a resident in Glasgow and held the situation of lecturer in the Andersonian institution, about the year 1801 he gave lectures on Chemistry and Natural Philosophy to operative mechanicks, on certain days set apart for that purpose, a plan which was followed up by his successors, and has been considerably extended and improved by Dr. Ure, who now delivers the lectures in that establishment. The valuable suggestions which Dr. Birkbeck has thrown out remained unheeded for twenty years: for we believe, that during the whole of that time, the lectureship which he had founded was the only thing of the sort that existed in the United Kingdom.

About the autumn of 1820, Mr. Leonard Horner proposed the establishment of a school in Edinburgh, in which such branches of science as would be useful to mechanicks in the exercise of their trade might be taught at convenient hours, and at an expence that would be within their reach upon a plan similar to that of the Glasgow Institution. Having communicated his design to Dr. Brewster, a sketch of a plan was drawn up and circulated among some of the most considerable master mechanicks, with a request that they would read it in their work-shops, and take down the names of such of their workmen as expressed a desire to obtain instruction of the kind proposed. In the course of a fortnight between seventy and eighty names were put down. A committee of several gentlemen, and master mechanicks, was immediately formed for bringing the scheme before the public; it met with very general approbation, and a liberal subscription having been raised, a regular association was formed, under the title of "The School of Arts for the instruction of Mechanicks in such branches of physical science as are of practical application in their several trades." The Institution was opened in October, 1821 each student paying fifteen shillings for a ticket, which entitled him to attend all the lectures and have the use of the library for a year.—Such was the eagerness for admission, that after 420 ticket were sold, the book was obliged to be closed, as the room could not accommodate a greater number. The lectures delivered the first year, were on the principles of Chemisty and their application to the arts, on the elementary principles of Mechanical Philosophy, on Architecture, and on farriery. At the close of these Lectures at the end of April, one lecture a week on each subject having been delivered during the preceding seven months, there was established a class for Architectural and Mechanical drawing, which continued for four months. There was established also an excellent library containing nearly 500 volumes of the best elementary works on the sciences taught in the school. These books the students have the privilege of taking to their own houses, and they may be exchaned once a fortnight.—The first session terminated very succesfully; and it appears from the first report of the Directors, that the students followed the lectures with the most profound attention, and the deepest interest.

The following year the plan of instruction was in some degree changed, it having been found that the attention of the students had been too much distracted by variety; and that, in order to make the institution really useful, by conveying solid instruction to the mechanicks, it was necessary to direct their whole attention to the acquisition of the elementary principles of Chemistry and mechanical Philosophy; as these were quite sufficent for all the time they could bestow, and were the branches of science of most general application in the mechanical arts. The Directors obtained also this year the powerfull assistance of Professor Leslie in digesting their plan of instruction, and upon his suggestion a class was formed for the higher branches of Arithmetick, and the elements of Algebra and Geometry, with their application.

The Institution continues to gain ground in the estimation of those for whose benefit it was established, and it has now assumed all the characters of a regular seminary of instruction.

It is supported by the fees of the students, and an annual subscription among the inhabitants of Edinburgh, and other friends of the institution. The management of its affairs is conducted by eighteen Directors chosen annually at a general meeting of the subscribers.

HINDOO MODE OF LIFE.

Extract of a letter from Mrs. Leslie to her parents in England.

We have been at Serampore rather more than a week, and have received much kindness from every member of the mission family here. There are several native girls' schools here, which appear to be flourishing. One of the girls I saw this morning, about eleven years old, had been married *some time* Most of the schools are taught by men, as it is very seldom a woman can be found who can tell a letter, and besides, they are so degraded, that the children will not pay any attention to them. We have repeatedly seen them hard at work in building houses, while their husbands are sitting in their miserable straw huts, eating rice, or smoking. The houses, or rather huts, in which the natives live, are built of straw, and just high enough to stand upright in.—They consist merely of one room; the floor of earth, and generally not a single article of furniture in them. Indeed they have no use for furniture, as they always sit by day, and sleep by night on the ground, and the very richest of them eat their rice and curry with their hands. Apathy, as you have constantly heard, is their prevailing characteristic, and it is indeed exhibited in every thing around us. As soon as they have finished any thing they have in hand, they lie down to sleep, and if not called up would lie all day, except at the time of eating rice.

VINEGAR. As to *vinegar*, of what use is the bottle in the bung hole unless set in the sun? which I suppose is intended. The stength of the liquor evaporates through the vacancy between the bung hole and the neck of the bottle; the liquor likewise, the cask and hoops are injured by the weather—the staves are opened by the sun and air, and the hoops burst. I will venture to say, that of the vinegar made so, a third is lost.

To make good vinegar, fill your casks with cider, into which no water is put, bung them up with a long bung, with a rag wrapped around it tight; a long bung that you may pull it out without much trouble: set your casks in a garret, when the weather is warm, where there is nothing between them and the sun but the shingles; let your casks be raised so that you can examine them easily when you please, which ought to be once a fortnight, for even here the casks are subject to leak, the hoops to fly, and the liquor to evaporate; and keep them always full; it is well to have three; one of the best out of which you may draw into bottles; the second to fill the first with; the third waste cider to fill up the second with.

I tried this; twenty years ago a gentleman told me to put a peck of bran in, or six or eight sheets of coarse writing paper; I put the bran into one, the paper into the other; both answered well. My vinegar is so strong that my family put water to it to make pickles. When once you have a course of casks, you may keep it up always by using from the first and filling up. I am confident, with care six or eight barrels might be made so every summer with the three barrels, only be careful not to use watered cider.

About ten years ago my house was burnt, I lost my vinegar casks; the next sommer I succeeded in the same manner. *Am. Far.*

"HE AND I."

The London Times gives the following as a copy of the King of France's answer to a speech from the Ambassador of the Emperor of Russia, sent to congratulate Charles X. on his accession to the throne:

"I receive with pleasure the congratulations which you convey to me in the name of the Emperor of all the Russias; and you may assure him of the sincerity of the friendship which unites me to him. *I am as much attached as your powerful Monarch, to the doctrine of the Holy Alliance* and shall do all that lies in my power to maintain them. Tell him for me, that *as long as He and I continue united*, nothing is to be feared for the tranquility of Europe,"

It is said M. de Villele, the French minister, alarmed at the folly of this Royal rodomantade, not only suppressed its publication in the *Moniteur*, but despatched couriers to London, Vienna, and Berlin, to palliate and excuse its extravagance.

WORDSWORTH'S WORKS.

CUMMINGS HILLIARD & Co. have just published the Poetical Works of William Wordsworth, in 4 vols.

Etxract from the North American Review.

The great distinction and glory of Wordsworth's poetry is the intimate converse which it holds with nature. He see, her face to face; he is her friend, her confidential counsellor her high priest; and he comes from her inmost temple to reveal to us her mysteries, and unravel those secret influences which we had always felt, but hardly understood. t is not merely that he admires her beauties with enthusiasm, and describes them with the nicest accuracy, but he gives them voice, language, passion, power, sympathy; he causes them to live, breath, feel. We acknowledge that even this has been done by gifted bards before him; but never so thorough ly as by him; they lifted up corners of the veil, and he has drawn it aside; he has established new relationships, and detected hitherto unexplored affinities, and made the connexion still closer than ever between the goodly universe and the heart of man. Every person of susceptibility has been affected with more or less distinctness, by the various forms of natural beauty, and the associations and remembrances connected with them; by the progress of a storm, the expanse of ocean, the gladness of a sunny field.

The silence that is in the starry sky,
The steep that is among the lonely hills.

Wordsworth has taught these sentiments and impulses as language, and has given them a law and a rule. Our intercourse with nature becomes permanent; we acquire a habit of transferring human feelings to the growth of earth, the elements, the light of heaven, and a capacity of receiving rich modifications of those feelings in return. We are convinced that there is more mind, more soul about us, wherever we look, and wherever we move; and there is; for we have imparted both to the material world; there is no longer any dullness or death in our habitation; but a sweet musick, and an intelligent voice, are the beauty of all visible things, becomes their joy, and we partake in it, and gat er from the confiding gratitude of surrounding objects, fresh cause of praise of the Maker of them all. feb. 19

REVISED TESTAMENT.

JUST published by Cummings, Hilliard & Co. "The New Testament of our Lord and Saviour Jesus Christ in which the text of the common version is divided in paragraphs, the punctuation in many cases altered, and some words, not in the original, expunged.

The following extract from the preface will show something of the plan and object of the publication.

The object of the Editor of the "Revised Testament," is to give the common version in somwhat a new form. He has altered the punctuation in a great many places; thereby, as he thinks, rendering the sense more plain and simple. In this respect he has been unsparing, wherever he thought improvement could be effected.

He has disregarded the old division into chapters and verses, and thrown the text into paragraphs and semi-paragraphs, after the manner of Griesbach and several other approved Greek Editors. n order however that all t he advantages may be derived from those old divisions which they were ever intended or able to afford, the chapters and verses are here placed in the margin. As to the italicks, his intention was to expunge wherever he could without rendering the sense obscure or abrupt; and in other cases to substitute when a more simple and expressive term occurred. Instances of expunging are numerous; but he found few occasions for substituting.

SPARKS' THEOLOGICAL TRACTS.

JUST published at the Counting Room of the Christian Register, (opposite the U. States branch Bank) Congress-street, the NINTH Number of "A Collection of Essays and Tracts in Theology, by JARED SPARKS."

CONTENTS.

Ever memorable John Hales,
Biographical Notice,
Schism and Schismatics,
Letter to Archbishop Laud,
On private judgment in religion
The Moral Christian,
Original sin,
Sin against the Holy Ghost,
On Parables,
On Devotion,
Interpretation on Scripture Precepts,
Abuses of Scripture
Learning requisite for explaining the Scripture,
On the aid of the Spirit in private Judgment,
The literal sense of Scripture to be preferred,
Spiritual Pride,
Whether the Church may err in fundamentals,
Ecclesiastical Jurisdiction,
Prosperity of the Wicked,
Extent of the profit of Godliness. March 5.

LAFAYETTE,

Or, Disinterested Benevolence.

THIS day published at the Office of the CHRISTIAN REGISTER and for sale at the different Book-stores, a Moral Tale for Youth, pp. 36 18mo. Price 10 cents single copies.

The object of this little work is to answer the inquiry of children and youth, *Why is so much honor paid to Lafayette?* several incidents of his life are introduced, some anecdotes of his various inerviews with his old companions in arms are related and his disinterestedness, integrity, generosity and valor, are exemplified. March 19.

BIBLE NEWS.

JUST Published by Thomas B. Wait, and for Sale at the Christian Register Office, and by Richardson & Lord, and Cummings, Hilliard and Co. Bible News: or, Sacred Truths relating to the living God, his only Son, and Holy Spirit, illustrated and defended, in a continued series of letters and inquiries.

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To which is added a respectful address to the Trinitarian Clergy, relating to their manner of treating opponents.
By Noah Worcester. D. D. Third Edition.

BARBAULD'S LESSONS,

THIS day published by WELLS & LILLY, No 98, Court Street

Lessons for Children—in Four Parts; for Children from two to four years old. Second edition. Feb 15.

In Salisbury, N. H. 24th ultimo, Mrs. Judith Bean, aged 75; and on the 2th instant, Phinehas Bean, Esq. her husband, aged 74. He was a soldier of the revolution. They were both interred in one grave; and it is worthy of remark, that their prother and sister, John and Ann Fifield, who died in Salisbury last October, one aged 91 and the other 84, were also interred in one grave.

MORAL AND RELIGIOUS TRACTS.

A large assortment of Moral and Religious Tracts may be obtained at the Counting Room of the Christian Register, Congress Street. Among them are the following. First, Second and Third parts of the Geneva Catechism—Catechism compiled by the Worcester Association of Ministers.

Channing's Sermon on the duties of Children.
Bancroft's Sermon on the duties of Parents.
Colman's Sermon—The Sentiments which should accompany the baptism of Children.
Wellbeloved's Devotional Exercises, for young persons.

THE BADGE.

"THE BADGE, *a Moral Tale for Children, by the author of* "JAMES TALBOT," "The FACTORYGIRL," &c. &c."

The leading purpose of this little work is to impress on the minds of children the importance of forming habits of self-denial, of controling their selfish dispositions, and of studying the happiness, and gratifying, as far as they have power, the wants and desires of their brothers and sisters, and play-mates, and of cultivating generally a noble and generous feeling and conduct towards every one around them.

☞For sale also by J. R. BUFFUM, Salem, & J. W. FOSTER, Portsmouth, N. H.

THE UNITARIAN'S ANSWER.

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BOOKS

LATELY published and for sale by CUMMINGS, HILLIARD & Co.

PRIOR'S LIFE OF BURKE; with specimen's of his Poetry and Letters, and an estimate of his genius and talent, compared with those of his great cotemporaries. 1 vol. 8vo.

STANHOPE'S GREECE, in 1823 and 1824. 1 vol. 8vo.

COLUMBIA; its present state in respect of Climate, Soil, Productions, Population, Government, Commerce, Revenue, Manufactures, Arts, Literature, Manners, Education, and Inducements to Emigration, &c. &c. By Col. Francis Hall.—1 vol. 12mo.

DALLAS' RECOLLECTIONS OF LORD BYRON; exhibiting his Early Character and Opinion, detailing the progress of his Literary Career, and including various unpublished passages of his Works, &c. &c.

FIVE THOUSAND RECEIPTS, in all Useful and Domestic Arts. By Colin McKenzie, author of One Thousand Experiments Manufactures and Chemistry. 1 vol. 8vo.

THEODORE, and other Poems, by Campbell.

THE ALBUM, &c. &c. Feb. 25.

MONITORIAL SCHOOL.

THE afternoon School, which was discontinued during the winter months, will be opened on the first Monday of April, under the care of Miss D. L. DIX, for instruction in Needle-work and Drawing on the plan of Mutual Instruction. This system, improved as it has been, combines a knowledge of the theory, with all the practical application consequent upon teaching as well as learning. The Pupils will be carefully instructed in cutting and fitting their own work.

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FRANCIS J. OLIVER,
JOHN S. FOSTER.
} TRUSTEES.

BOOKS FOR CHILDREN.

MUNROE & FRANCIS, 128, *Washington*, corner of Winter Sreet, have for sale, a large assortment of *Children's Books.* Among the number, are:—

CONVERSATIONS ON COMMON THINGS or a guide to Knowledge. By a Teacher. A useful work for families and schools. And adapted to convey to them a knowledge of almost every subject which is presented to them in art. Price 62 1-2 and 74 cents.

M. & F. have in press, a small work, by the same author, entitled *Hymns for Children*, selected and altered.

THE CRUSADES, a tale for youth, by Mrs. Hofland, with wood engravings.

THE ADVENTURES OF CONGO in search of his master, an American tale with copper-plate engravings.

THE FRUITS OF ENTERPRIZE, or the Travels of Belzoni, in Egypt, with 24 copperplate engavings.

THE DAUGHTER OF A GENIUS, a tale for young ladies, by Mrs. Hofland. March 12.

FOR sale at the Office of the Christian Register the Following Moral and Religious Tracts.

JAMES TALBOT, an American tale for youth, encouraging early industry. 42 pages, price 6 cents.

ELEANOR MORELAND, the life and advice of an experienced and useful domestic assistant. 48 pp. price 8 cts.

DRUNKNNESS, its advantages and its disadvantages. 16 pages, price 3 cts.

ISAAC JENKINS, the tale of a reformed inebriate and his amily. 44 pages, price 6 cts.

THE LOTTERY TICKET, an American tale exhibiting the folly and danger of this species of gambling. 56 pages, price 8 cts.

EDMUND & MARGARET, the rewards of sobriety and industry in humble life, a tale. 44 pages, price 8 cts.

THE DUTIES OF CHILDREN, a sermon by Rev Dr Channing. 16 pages, price 3 cts.

THE BROTHERS, with some account of Saving Banks; an excellent tract to distribute among those who need encouragements to economy. 68 pages, price 10 cts.

GENEVA CATECHISM, 1st part on Sacred History. 48 pages, price 8 cts.

Ditto Ditto 2d Ditto on The truths of the Christion Religion. 72 pages, price 10 cts.

Ditto Ditto 3d Ditto on Christian duties. 84 ps. price 12 cts.

ADVICE TO YOUNG WOMEN AT SERVICE, an American essay, by the author of James Talbot: a valuable manual for young women who go into families as domestic assistants 38 pages, price 6 cts.

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